World Alliance News Letter

ol. XXVI, No. 10 December, 1950

THE SEASON OF DEDICATION AND HOPE

Christmas and Hanukkah have a deep place in the human heart. This "Feast of St. Friend", this Festival of Lights is the season of good will. It is festival time. During this family occasion children, rents, and friends happily celebrate together.

The observance of Hanukkah and Christmas is ndamentally religious. As such, it is a time when pe in and dedication to man's high destiny is ongly affirmed. One aspect of the religious side of is season is highlighted by the angels' song, "Peace n earth, good will toward men". These stirring ords take strong hold of us in our confused and oubled age when countless folk are gripped by fear d anxiety, when uncertainty about the morrow rrasses, when hunger and suffering blight the lives millions all over the world.

Is this talk of peace and good will only a poetic ertone to life's grim realities? Assuredly many peole believe in the inevitability of global war. Some ersons, even in places of responsibility, are cynical out the United Nations as an organization to maintain the peace, assuming that we are destined to live an anarchic world, which sooner or later will move om political and economic to military war.

Despair and cynicism have no place for followers of Judaism and Christianity with their ethical imerative of world peace. In this very hour the churches nd synagogues must firmly establish among their embers the basis for hope. A realistic hope affirms sistently that people of every race, nationality, and olor are God's children and therefore can, *if they ill,* live together amicably in one world. Economic nd political issues may appear to be the more imortant. But in truth it is the moral and spiritual actor, at the heart of the Hanukkah and Christmas essages, which continues to be primary in building orld order and establishing world peace. To the upreme task of making relevant for our distraught orld the ethical meaning of this season, we must give urselves in full dedication.

As we celebrate Christmas and Hanukkah, the hurches and synagogues have a unique opportunity o stress world peace. Take the profound religious deas of this season — the Fatherhood of God, the ignity of man, the supremacy of love. Can they be inked with the world dilemma in which we find urselves? Can we not develop a program that will ead our people to devote themselves to the building f world peace now? Can we not persuade our members that each individual's voice really counts? That the individual person must regularly proclaim his faith and must vote into office men with moral stamina who will guide the nations, on the basis of ethical principles, toward peace with justice.

The disintegrative factors in the current world situation are ominous. Yet there are other, more significant, aspects of the global scene. The forces for peace are being mobilized. Representatives from 60 countries are meeting regularly in the United Nations, and they are reaching many agreements. The UN has stoutly resisted aggression in Korea, and even now is finding ways to strengthen the international organization so that it can more effectively combat the scourge of war. Of even more importance in the long view is the struggle being waged by UN agencies against hunger, fear, disease and oppression.

When we support the United Nations and its agencies, all of which aim to exalt the dignity of the human individual, we are applying to the problems of our time those eternal principles for which Christmas and Hanukkah stand. The World Health Organization seeks to give each child born on the earth the heritage of a strong body. The Economic and Social Council struggles to raise the standard of living for all peoples. Woman, still degraded and oppressed in portions of the world, is helped at long last to gain her rightful position through the efforts of the Commission on the Status of Women. Unesco fights against illiteracy so that no one is hampered from reaching his rightful human stature. In the technical assistance programs for underdeveloped areas, the UN aims to insure the right of all people to live, not on a sub-human plane, but as children of God.

The Christmas and Hanukkah season is a time for dedication — for a new commitment to the century-old task of followers of Judaism and Christianity. That task? Holding the world together — in the midst of divisiveness, jittery fear, and mass suffering. That task? To build a world community, founded on the togetherness of mankind under one Father, in which the promises of our faith can become realities.

Out of such dedication will come the hope that will dispel the darkness of our tragic era; not mere wishful thinking, but a valiant, creative expectancy that impels us all to build a just international order based on fellowship. In our world nothing can be right until dedicated women and men, under the divine providence, set it right.

HOLBROOK LIBRARY PACIFIC SCHOOL

Hasten the day when the spirit of love and gladness shall fill the earth with shapes of purity and beauty, as of old it made the sky melodious with prophecy. Help forward the time when there shall be no more war, no more misery in our streets, because the laws of love have been searched out. Make our hearts a Cradle of peace and good will toward men.

——JOSEPH FORT NEWTON

It is in this spirit that the officers and staff of The Church Peace Union and World Alliance greet our many friends. We wish them joy and hope and courage during this season consecrated by the observance of Christmas and Hanukkah.

The prophecies and "good news" of our religious heritage have their deepest meaning during a period of confusion and tragedy, such as that in which we live. The spirit of Hanukkah and Christmas calls us to a new heroism to match our chaotic era. Undismayed and undiscouraged, we can proclaim and express in our acts—personal, national, international—the Love of God that draws all people into one family.

We will thus manifest in our individual lives the message of Christmas and Hanukkah. And we will help to make this world a place where peace and human decency can prevail.

ITEMS OF INTEREST

Annual Meeting of the World Alliance

A luncheon held at the Hotel New Yorker, New York City, on November 9th, brought together members of the clergy and laity of the Protestant, Roman Catholic and Jewish faiths, and representatives of several Eastern religions, to pay tribute to the Rev. Dr. William P. Merrill and Dr. Harry N. Holmes. The occasion was the annual meeting of the World Alliance, and 100 members and friends of the organization were present. Dr. Merrill, formerly president of the Church Peace Union for thirty years, called in his address for increased mutual appreciation among the followers of all faiths and concerted interfaith work toward a definite goal, such as world peace. Dr. Holmes, who as field secretary of the World Alliance for many years had helped to extend our work to all countries, urged that we unremittingly continue our efforts to mobilize the spiritual and moral forces of religion to remove the scourge of war.

The luncheon, followed by a business meeting of the American Council at which Dr. Head gave his annual report and officers were elected for the coming year, was of particular significance in that it linked this mid-century with the past. Both Dr. Merrill and Dr. Arthur J. Brown, present at this gathering, are charter members of the Church Peace Union Board of Trustees and helped to organize the World Alliance in 1914. The span of years had convinced both veteran members that our efforts to establish international peace by stimulating brotherhood and mutual religious understanding throughout the world is of greater importance today than ever before.

Buddhist Study Group

A seminar of unusual importance for students of Buddhism is now being conducted by Dr. Daisetz Teitaro Suzuki. The lecture series which opened in Octo ber will continue through December. The uniqu approach of Zen Buddhism and its development i India, China and Japan is being discussed by th world-renowned authority on the subject. The Worl Alliance and The Church Peace Union are honored t have these sessions held in Merrill House and we a pleased to present to the readers of the News Lett Dr. Suzuki's article on the opposite page. Dr. Suzuk for many years Professor of Philosophy at Otani Un versity, Kyoto, Japan is, this winter, guest lectur on Buddhism at Princeton, Cornell, Columbia an New York University. Among his many writings ar *Essays in Zen Buddhism* and *Living by Zen.*

National Center of Liberal Judaism Dedicated

The cornerstone of the Union of American Hebre Congregations' new House of Living Judaism was la on Sunday, November 19, at Fifth Avenue and 65 Street, New York City. The event symbolized t fundamental unity of the family of Reformed Jud ism. More than 400 affiliated congregations and syn gogue leaders from all parts of the country we invited to participate. Taking part in the ceremo were religious and lay leaders of the Union and me bers of the National Federation of Temple Sist hoods, whose House-of-Living-Judaism campai helped make possible the construction of this n national home of liberal Judaism. Nationally kno speakers paid tribute to the memory of Albert Berg. Some of those participating in the ceremo were: Dr. Maurice N. Eisendrath, president of t Union; Rabbi Philip S. Bernstein, president of t Central Conference of American Rabbis; Dr. L Baeck, president of the World Union for Progressi Judaism.

EGOTISM: NATIONAL AND PERSONAL

DAISETZ TEITARO SUZUKI

We all know that egotism is something we ought o avoid or suppress, and yet we do not seem to be ble to do so. Why is this?

In spite of the fact that every religion that talks at ll about morality strongly instructs its followers not o cherish selfishness, the subduing of selfishness in his world of relativities is one of the most difficult f tasks.

The reason is that our very existence is based on a alse notion of the self. Although we are all willing o admit that we are individuals, we fail to see that ur present sense of morality is the result of a disorted interpretation of individuality.

The animals are devoid of morality because they ave no sense of individuality. They are individuals o doubt, but they are not conscious of the fact, and his unconsciousness saves them from being responible for their behavior.

THE KEY TO LIBERATION

We human beings, highly conscious of being indiiduals, have evolved a society based upon a separaive consciousness of human life.

To be selfish, however, does not necessarily mean o be individualistic and, conversely, to be individualstic does not necessarily mean to be selfish. One can e quite individualistic and yet not at all selfish.

When does individualism turn into egotism?

It is when an individual shuts his eyes to the fact hat he belongs to the whole to the same extent that e is himself. When the whole is emphasized at the ost of the individual there is totalitarianism. A balnce is still to be struck.

The most important thing in this world wherein e live is to realize that each one of us occupies the enter of a circle which expands infinitely in every irection and that, since this circle has no definitively imitable circumference — its center being everyhere — each individual center is connected in an nfinitely varied manner to every other center.

In one sense, we are most insignificant creatures hile, in another, our moral dignity has a most signiicant value. When I lift my finger the whole cosmos lances at its tip but, from another point of view, the hole system of heavenly galaxies, with all its conents, sinks into the most ignoble and senseless mass f matter.

When we want to realize what the individual worth s, we have to evaluate it in the above light, and it is hen that we know what role egotism is to play in its ocial setting. Egotism is not an unmixed evil. It has ts merits. For it is I alone who am conscious of pain n my stomach. But egotism loses its moral value when t fails to extend this consciousness of pain to other ndividuals who may happen to be in the same plight.

MOTIVATION OF ACTION

We are born altruistic as much as egotistic. Altruism s not the result of metaphysical considerations. When a baby is about to drown, even an outlaw will jump into the river and risk his life. We have somehow come to uphold egotism in social relationships more than our altruistic impulses.

One of the strangest phenomena in our group life is that the group as the whole thinks more egotistically than altruistically. Patriotism or nationalism is this kind of egotism. Individually we may be quite unselfish; but when the interest of the group comes up for consideration, we assert it most emphatically against that of other groups. National prestige is a strange thing and engages us in situations which are obviously irrational.

Each boy, singly, may behave decently. But when a number of boys form a group, a pattern of a different psychological nature develops and, as frequently happens, boys within a group turn into gangsters. Conscience, so called, seems to be overridden when a group is organized. Group life apparently condones the assertion of evil impulses.

Group life is regulated by laws whereas the individual is controlled morally. When the individual merges himself into a group, his personal morality is repressed. Therefore, when there are no laws yet to set the group in order, he often takes full advantage of the opportunity to give vent to whatever emotions that, hitherto, have been kept under control. But as we are born to apologize for everything we do, we rationalize our group conduct in one way or another. Can we say patriotism has thus come into existence?

LIFE NOT SEPARATE FROM OURSELVES

After all, our group life cannot be anything else but a kind of exhibition of our individual life, and nothing that is not in the individual can come out in his group life. The amelioration of group life must start from the enhancement of the individual conscience for, only as we know what the "self" is, will we be able to conduct ourselves as civilized individuals and altruistically-minded social beings.

Reason is one of the higher gifts we have over animal life, but we are far from making the most effective use of it. Probably we have yet to go through many a heart-rending experience before we are all — annihilated?

We behave frequently or rather constantly in ways most disastrous to our welfare. We commit ourselves to doing all kinds of things which we would not do if we were in complete rapport with ourselves as moral and rational beings. We discovered fire at the beginning of our civilization and are making full use of it, but we still go on burning ourselves quite badly. We have not yet learned to be full master of it.

Mere rationalization does not, as yet, seem to be an infallible corrective as to either our individual or group actions. More experience is evidently most urgently needed. But if we refuse to learn from experience, then where do we go?

IS GERMANY GOING NAZI AGAIN?

PHILIP S. BERNSTEIN

Is Germany going Nazi again? Not yet and not certainly, but the dangers are growing and coming closer. What shall we do about it? It is one of the most difficult problems in the world and there are no sure answers, but let me suggest the following program for prevention.

1. Keep the issues and the facts clearly before the American people. There has been a tendency to say, "Let bygones be bygones"; and there is a tendency to feel that the only problem is the Russian problem. But it would be a suicidal blunder to overlook the menace of revived Nazism in Germany. We must continue to remind the American people of the evils and of the dangers.

2. Currently this should call for a Congressional or Presidential investigation of conditions in Germany. It is true that the facts are known to those who want to know them; but most people, including Congressmen, do not know them. The appointment of an official delegation by the President or by Congress would dramatize the entire problem and publicize to the entire nation and world the facts. We must continue to insist on the guilt of Germany and on the guilt of the war criminals. This is not in the spirit of revenge nor out of any desire to bear grudges eternally. It is calculated policy designed to remind the Germans of the evil that they have done and the dreadful consequences it brought upon them.

3. In this connection, the restitution program must be supported actively by the American occupation authority. We do not know how much money the established heirs will receive but we think it imperative that the principle of guilt and of restitution be established and maintained.

4. An American occupation army must be kept in Germany. Recently an American newspaper man asked four experienced USMG officials what would happen if the United States suddenly withdrew its forces in Bavaria. Their answers in outline:

a. Land reforms would cease.
b. The new constitution — "too democratic," Bavarians complain — would become a scrap of paper.
c. All Nazis not now back on government jobs would return; their grip on the economic and political life of the provinces would be tightened.
d. The liberation of education would end.
e. Such racial and religious tolerance as does exist would rapidly disappear. "In fact," said one official, "48 hours after U. S. troops left, Bavaria would be the scene of an anti-Semitic pogrom as intense as any that Hitler fomented."

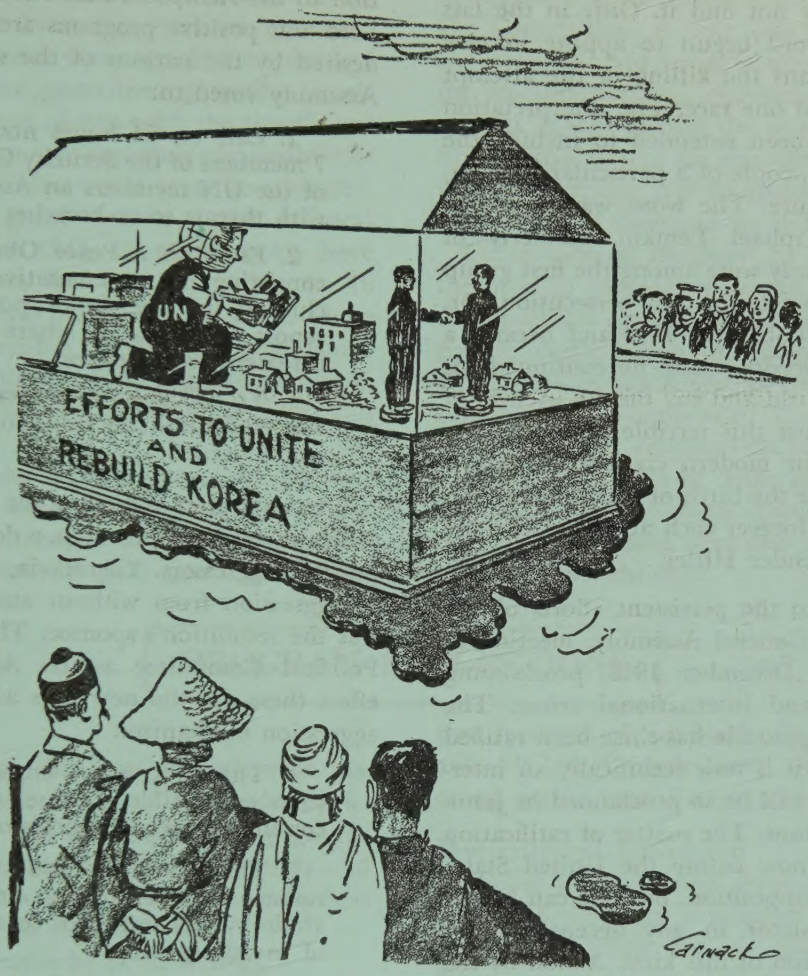
5. We must maintain not only political controls but also economic controls. It was German industry which originally supported Hitler and gave him th green light for his aggression. The same industrialis are moving into power again. The cartels f monopolistic control of heavy industry are attemp ing to reassert themselves. The great resources of t Ruhr can again be used for military purposes. Sin productive power is crucial in conducting a war, co tinued occupation control over the basic policies industry remains imperative.

6. Under no circumstances should the Germans permitted to rearm. A trial balloon was sent up Chancellor Adenauer, who on December 9th, call for the development of a German army presumably protect Germany against the Soviets. There are e ments in the American population who, out of fe of the Russians, might lend themselves to such program. In my opinion, it would be catastroph In Germany an army is not simply an army. It is system. At times it has been *the* German system. record has been almost completely anti-democrat Its political support has been given invariably absolutist and authoritarian governments. Such German army never could be trusted by the democ cies. The establishment of it through our decisi would immediately alienate the French who kn better than we how little the Germans can be trust There is not the slightest assurance that such a m tary force would not come to terms with the Russia

Finally, the Western democratic powers must ke their eyes on Germany's anti-Semitism. It is true t there are only a handful of Jews left in Germa There are perhaps some fifteen thousand displa persons, most of them awaiting liberalization of immigration laws. There are another fifteen thousa so-called German Jews, most of whom are the produ of intermarriage or are themselves intermarried who, I am told, are not even raising their children Jews. That is all that is left of the once great Jew community of six hundred thousand. What happ to them is in itself important. But even more portant is anti-Semitism as a symptom, Jew-bait as a barometer. Again and again mankind has lear to its sorrow that attacks upon Jews are the sympt of moral disintegration in nations. Violent a Semitism has proved to be the prelude to the ass on the democratic and religious values of our West civilization. Eternal vigilance is the price our West democracies must pay for continued freedom hope.

—Dr. Bernstein is a trustee of The Church Peace Union, a president of the World Alliance, and Rabbi of Temple B Kodesh, Rochester, N. Y. This statement is an excerpt f an article printed in The Reconstructionist.

FOCUS> *on the Churches' Work for World Order*



— CARMACK in *The Christian Science Monitor*

ONE OF THE WORLD'S MOST IMPORTANT SHOWCASES

The United Nations program to rebuild and unify Korea is steadily gaining momentum. The seven-member Commission for the Unification and Rehabilitation of Korea, recently appointed, consists of members from the Philippines, Chile, Australia, The Netherlands, Pakistan, Thailand, and Turkey. The Commission left in November for Tokyo and has now established headquarters in Seoul and Pyong-yang.

In addition to observing Chinese Communist intervention in Korea and assuming special responsibility for the northern border area, the Commission will note the progress of the relief and rehabilitation program and may make recommendations about it to the ECOSOC. The cost of this program was estimated at $250,000,000 for next year, and the General Assembly must devise a workable method to raise these funds.

Further plans for relief and rehabilitation of the country are set forth in a resolution by Australia and the US. This plan calls for the formation of a United Nations Korean Reconstruction Agency (UNKRA), consisting of a five-member advisory committee and headed by an agent general. UNKRA would work closely with the Commission for Unification and Rehabilitation, specialized agencies, and non-governmental organizations. It is felt, however, that Korean authorities should be chiefly responsible for relief and rehabilitation work.

That the UN police action in Korea be brought to a successful conclusion is essential. Of more long-range importance, however, is the vital marshalling of UN resources to help establish national unity in Korea and to rebuild the war-torn land. All efforts must be directed to institute, at the earliest possible moment, an economic, political and social regime that offers at least a modicum of well being to all the Korean people.

ON THE POLITICAL FRONT

The Genocide Convention

If one looks in his dictionary for the word "genocide", he will probably not find it. Only in the last three years has the word begun to appear in new editions. Genocide means the killing or the attempt to kill all the people of one race. The interpretation of the word has now been extended to include the mass extermination of people of a particular religion, nation or type of culture. The word was coined in 1933 by Professor Raphael Lemkin, formerly of Poland. He and his family were among the first group to suffer under the Nazi terror and persecution. Dr. Lemkin escaped from Poland in 1939 and became a professor at Yale University where he continued his efforts to arouse the world and stir the consciences of men and women against this terrible crime. It is a sad commentary on our modern civilization that it needed 1,950 years after the birth of Christ for action to be taken outlawing forever such atrocities as those suffered by the Jews under Hitler.

It was largely due to the persistent efforts of Dr. Lemkin that the UN General Assembly, meeting in Paris, took action in December 1948, proclaiming genocide a national and international crime. The convention outlawing genocide has since been ratified by 22 nations, so that it is now technically an international covenant and will be so proclaimed in January by the United Nations. The matter of ratification of the Convention is now before the United States Senate. There is some opposition, but one can hardly believe that any legislator in any decent country could oppose a resolution of this kind. Action by the Senate should not be delayed. Whatever interpretations are given should be in the interests of strengthening and not weakening the force of the declaration. Cynics in some of the countries outside the United States are waiting to see what we will do. We have championed the cause of righteousness and have been loud in affirming our belief in "fair" dealing. A strong resolution promptly passed by the Senate adopting the Genocide Convention will give it the status of a treaty and will be a concrete evidence that we carry into action the faith we profess.

Action for Peace

Since its opening September 5 the General Assembly has established itself through hard work and swift action as a potent force for peace. The debates in the August sessions of the Security Council, tedious and acrimonious, underscore the need for the effective peace program now being forged.

Much credit for the effectiveness of Assembly action can be claimed by the United States. Secretary Acheson seized the initiative at the very opening of the session and gave direction to the plans for peace. The reaction to the Acheson Peace Package demonstrates that bold and positive programs are not only needed but desired by the nations of the world. By 52 to 5 the Assembly voted to:

1. Call on 24 hours notice at the request of 7 members of the Security Coucil or by a majority of the UN members an Assembly session to deal with threats to or breaches of the peace.

2. Establish a Peace Observation Commission consisting of representatives of 14 nations, including the five major powers, to observe and report on any areas where international tension threatens world peace.

3. To call upon members to set aside, organize and equip military units for service with the UN when needed.

Five days after the adoption of this resolution the Assembly took another step, a definite step, to identify possible aggressors. Yugoslavia, who herself is fearful of aggression from without and revolt from within, was the resolution's sponsor. The 51 to 5 vote in the Political Committee assures Assembly approval. In effect these are the new cogs added to the UN anti-aggression mechanism:

1. That a country engaged in war take all steps compatible with self defense to bring the conflict to speedy conclusion.

2. That within 24 hours warring countries announce their willingness on a reciprocal basis to abide by UN terms for cease fire and withdrawal of invading troops.

3. That the countries invaded report on the start of the conflict to the Security Council and the members of the UN.

4. That, if the Peace Observation Commission is not present, the warring nations invite it to the area of conflict.

5. That the conduct of states under the above conditions be taken into consideration when the UN determines responsibility for the breach of the peace or act of aggression.

Under the lash of cruel political reality the Assembly is building an effective peace machinery. Will the major powers allow the program to function? If it is to be more than a whipping boy in the East-West propaganda struggle, the major powers must take practical steps now in regard to Formosa and admission of Red China to the UN, as well as demonstrate a sincere desire for an independent and united Korea. For if the tension resulting from unsettled conditions in Asia remain, neither the US nor the USSR will have much enthusiasm for programs of peace.

THE UNITED NATIONS AND THE STATUS OF WOMEN

Mrs. Eleanor Roosevelt, speaking recently before the Social Committee of the General Assembly, upheld the advances made by women since the beginning of the United Nations five years ago. She emphasized that countries not now guaranteeing women equal rights with men are "out of step with the times"; but warned that the right to vote demands responsibilities to which the women of the world must be educated.

56 countries now grant women equal political rights with men. Since 1945, 21 governments have moved to grant women full political rights. In 16 countries, women have no political rights at all. These are: Afghanistan, Colombia, Egypt, Ethiopia, Haiti, Honduras, Iran, Iraq, Jordan, Lebanon, Liechtenstein, Nicaragua, Paraguay, Saudi Arabia, Switzerland, and Yemen.

The UN Commission on the Status of Women voted, at the end of its last session, to start proceedings for an international convention to attain equal rights for women in the countries still denying political equality. Secretary General Trygve Lie is scheduled to submit a draft convention to the next meeting of the Commission. A vote was also passed to request the Economic and Social Council to begin proceedings on an international convention on nationality of women. It will involve the principles that there shall be no distinction of sex regarding nationality and that neither marriage nor its dissolution shall affect the nationality of husband or wife.

Other subjects discussed by the Commission were the need to educate women in the responsibilities of their political rights; establishment of property rights; greater participation of women in UN posts. The application of penal law to women was studied. The Commission recommended that the Social Council place particular emphasis on the problems of women in its future studies of crime and that treatment and rehabilitation of women criminals be equal to that of men. Resolutions were also passed on the repatriation of Greek children.

PROGRAM SUGGESTIONS

Food and People

Unesco is sponsoring this year a world-wide discussion program on the theme, *Food and People.* Churches, synagogues, and other community groups are urged to emphasize this theme in their study and discussion units. Unesco, with FAO, has published several pamphlets on the subject:

Food, Soils and People by C. E. Kellogg
Are There Too Many People? by Alva Myrdal and Paul Vincent
Food and Social Progress by Andrew Mayer
Food and the Family by Margaret Mead
Distribution of the World's Food by S. Krolikowski
UN Sets the Table by Peter Kihss

These pamphlets can be obtained, with a discussion guide, for $1.65 from US National Commission for Unesco, Department of State, Washington, D. C.

What Can Unite the World?

This 54-page booklet is especially designed by the author, Dr. Kathleen W. MacArthur, as a discussion guide for neighborhood, church, or synagogue groups. It makes an admirable study unit for young people's or adult classes. Some of the chapter headings are: "Men's Long Struggle for Freedom"; "Practical Adjustment and Spiritual Vision"; "The Cornerstone of Unity"; "Building A Brotherly World". Dr. MacArthur, nationally known educator and lecturer, pleads for the development of a new social philosophy based upon a mature religious faith. *What Can Unite the World?* aims to interpret our current world situation in terms of our basic religious principles. Available at The Church Peace Union. Single copy, 35 cents; special rates for quantity orders.

Intercultural Education

Rachel Davis DuBois gives many concrete suggestions and describes a number of projects for intercultural meetings in an excellent book entitled *Neighbors in Action: A Manual for Local Leaders in Intergroup Relations* (Harper. $3.00). In this book, Dr. DuBois shows how different and even hostile community groups can be drawn closer together through the discussion of and participation in such folkways as games, hobbies, holidays, etc.

The Nature of Man

A vast number of leaders agree today that we can gain insight into our perilous times only as we plumb more deeply the dynamics of human nature. In the symposium, *The Nature of Man: His World, His Spiritual Resources, His Destiny,* a group of distinguished natural and social scientists, clergymen, and philosophers explore human nature, seeking to help contemporary man find a way out of his present global predicament. A primary reason for the publication of this book was the hope that communities across the land would set up discussion groups on the nature of man. Specific suggestions are given for arranging such meetings. The book can be purchased in some local bookstores or from The Church Peace Union. Price, $1.00.

SUGGESTED READING

Roof of the World: Tibet, Key to Asia by Amaury de Riencourt. Rinehart. 1950. 322 pp. $3.50.

Besides being a fascinating account of travel in the land of Lamism, the author has penetratingly observed the interplay of politics, psychology and mysticism in that recently invaded country.

International Crime and the U.S. Constitution by Oliver Schroeder, Jr. Western Reserve University, Cleveland. 1950. 75 pp. $1.00.

An extended legal discussion which contends that the United States Senate has the power to ratify the UN Genocide Convention.

The Pursuit of Plenty by A. G. Mezerik. Harper. 1950. 209 pp. $2.50.

A dynamic, convincing argument that man can and should use his available knowledge and resources to build a world in which all people can share in the earth's plenty.

Catholic Social Thought: Its Approach to Contemporary Problems by Melvin J. Williams. Ronald Press. 1950. 567 pp. $5.00.

This valuable study was prepared by a Protestant. Father Paul H. Furfey of Catholic University speaks in his foreword about the patient and unbiased scholarship of the author; he recommends the volume as "a useful compendium for anyone who wishes to gain some knowledge of current Catholic social thought".

These Rights and Freedoms. United Nations, Department of Public Information. Columbia University Press. 1950. 214 pp. $1.50.

An account of the United Nations activities to promote respect for human rights and fundamental freedoms.

Purim and Hanukkah in Custom and Tradition by Theodor H. Gaster. Henry Schuman. 1950. 134 pp. $2.50.

The fascinating story of the origin, traditions, and meaning of Purim (Feast of Lots) and Hanukkah (Feast of Lights). Illustrated.

The Human Community by Baker Brownell. Harper. 1950. 305 pp. $4.00.

Dr. Brownell analyzes the lethal factors in western culture that have resulted in our personal and communal disintegration, the fragmentation of life, and the decay of human values. In his final chapter, "The Price of Survival", he develops his answer to the question: What must we do to be saved?

International Relations by Norman Hill. Oxford Ur versity Press. 1950. 536 pp. $4.50.

A well-organized reference work with an excellent choi of extracts from documents. Each section opens with exte sive introductory notes.

Cases and Other Materials on World Law ed. by Lou B. Sohn. Foundation Press, Brooklyn. 1950. 1363 p $8.00.

Documents and history of each phase of growth towa a world community. A reference work of inestimable val on international cooperation.

Christianity and Society by Nels F. S. Ferré. Harpe 1950. 280 pp. $3.75.

Dr. Ferré explains the Christian principles on which social philosophy is based, and then applies them in illuminating way to three practical contemporary problem war, property, and education.

Making Good Communities Better by Irwin Sanders. University of Kentucky Press, Lexingto 1950. 174 pp. $2.00.

A practical handbook for the leader who wishes to dir constructive, successful community programs.

Economic Survey of Asia and the Far East 1949. D partment of Economic Affairs, United Natio Columbia University Press. 1950. 485 pp. $3.00.

A review of economic developments in Asia during 194 survey of problems to be met, a resume of intra-regio cooperation, and a consideration of the position of Eastern countries in the world economy. Technical.

The Christian Doctrine of God by Emil Brunn Westminster Press, Philadelphia. 1950. 361 pp. $6.

The first volume in the "Dogmatics" of the great Sw theologian, in which he seeks to develop a comprehens statement of Christian doctrine.

BOOKS RECEIVED

Religion and the Intellectuals. Partisan Review Series, Num Three. 1950. 139 pp. 80 cents.

The United States and the Near East (revised edition) E. A. Speiser. Harvard University Press, Cambridge. 1950. pp. $3.75.

Aspects of Japan's Labor Problems by Mariam S. Far John Day. 1950. 283 pp. $3.50.

The Search for a Way of Life by E. E. Kresge. Exposi Press. 1950. 434 pp. $4.00.

Why War Came in Korea by Robert T. Oliver. Fordham U versity Press. 1950. 260 pp. $2.95.

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Office Address: Dr. Henry A. Atkinson, General Secretary, 170 *E. 64th Street, New York* 21, *N. Y.*

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